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TERMS.

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FROM DR. WOOD'S LECTURE ON QUOTATIONS.

## ILLUSTRATIONS OF SCRIPTURE.

In Matt. ii. 17, 18. an instance occurs of a quotation, made for the purpose of illustration merely. The evangelist quotes a passage from Jeremiah, to set forth the great distress which prevailed, when Herod destroyed the children. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." In this case, the words which described the distress formerly occasioned in Rama by the captivity of Ephraim and Manasseh, are suited to describe the distress occasioned in Bethlehem by the slaughter of the infants. There is no necessity of making out that the cry of distress, in the last case, was in *Rama*; or that the calamity fell particularly upon *Rachel*, in other words, upon *Ephraim* and *Manasseh*; or that the *occasion* of the distress was the same, as in the former case. The words denoting the place of the former distress, and the tribes on which it fell in consequence of their captivity, might not be applicable to the latter case. But in both cases there was *great mourning*. And Matthew, being familiarly acquainted with the impressive language used by the prophet in reference to the former calamity, was naturally led to use it, *as descriptive of the latter*. And certainly no language could have been better suited to make a just impression of the dreadful alarm and overwhelming grief, occasioned by the cruelty of Herod; especially when it is considered, that the language of the prophet not only described, in very proper and glowing colours the grief which prevailed in Bethlehem, but would of course be associated, in the minds of those for whom Matthew wrote, with the remembrance of *former calamities*, and so become still more impressive.

There is no passage quoted so frequently by the writers of the New Testament as that from Isaiah vi. where God said to the prophet: "Go and tell this people, hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The character of the people in the same of Isaiah, and the course of divine providence towards them, were described *truly* in these words. The character of the people in Christ's time, and afterwards, was generally the same as in the prophet's time, and the conduct of God towards them was the same. Accordingly, the New Testament writers often describe that character of the people, and that conduct of divine providence, as they appeared in Christ's time, *in the language of the prophet*. They say, that which was spoken by the prophet, was *fulfilled* in incorrigible sinners in their day. And *we* say, it is fulfilled in incorrigible sinners in *our* day. We describe their case in the same language as the prophet used for a similar purpose in his day. And how could we do it *more exactly*, or *more affectingly*?

The same view is to be taken of the quotation from Isa. xxix. 13. in Matt. xv. 7, 8, 9. The men of Christ's time were of the same hypocritical character as those who were contemporary with Isaiah. It was therefore perfectly proper to describe them in the same language. And Christ represented the words as having been spoken by the prophet of *them*, that is, of all hypocrites like them, "Well did Esaias prophecy of you—This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me."

This practice of quoting from the Old Testament for the general purpose of illustration, is not only proper in itself, but is, as I have already hinted, perfectly conformable to *common practice*. What is more common at the present day, than to illustrate the truths and duties of religion by a familiar citation of texts from the holy Scriptures? We do this sometimes in a more formal, and sometimes in a less formal manner. When the case seems to require it, we quote a particular passage exactly, naming the book, chapter, and verse. In other cases, we quote the substance, and general sense of a passage, in a *condensed* form, without regard to the exact words of Scripture. And sometimes we make *an intelligible allusion* to a part of Scripture which is well understood, without actually quoting either the words, or the sense. Thus we say, such a view of a subject is according to what Christ taught his disciples of the character of those who are blessed;—or according to the direction he gave respecting the treatment of a brother who offends;—or according to the final commission he gave his apostles;—or according to Paul's account of justification by faith. Or we say, that Paul's account of the strife between the flesh and the spirit applies to the case of every believer—taking it for granted that every one recollects what that account is. It is, then, perfectly evident, that the liberties which the New Testament writers use, as to the manner of making quotations from the Old Testament, are by no means greater than common practice sanctions. And it is evident too, that, for the most part, they are liberties of the same general character with those which we think proper at the present day.

It has been thought, that the writers of the New Testament quote not only imperfectly, but incorrectly, where we shall find, on candid inquiry, that no such charge lies against them. As 2 Cor. vi. 18, "And I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." No passage, exactly like this, can be found in any part of the Old Testament. The one which is the nearest is found 2 Sam. vii. 14. where God says to David respecting Solomon, "I will be *his* father and he shall be *my* son." If this is the passage which is meant to be cited, the third person is changed into the second—"*he* shall be" into "*ye* shall;" and the *singular* number into the *plural*—"my *son*" into "my *sons*," and "*daughters*" is added. Thus what was in fact said of Solomon, is now represented as being said generally to the Corinthian Christians. This manner of quotation must, I think, appear perfectly just, if the same paternal love and faithfulness which had been exercised in the case of Solomon, was in fact exercised towards the Corinthian Christians; and if this was what the apostle meant to declare. And who can have any doubt of this? Surely God did not promise paternal kindness towards Solomon *exclusively* of *others*, or as a *singular* thing in his administration. It is much more consistent, to consider the promise as securing to *him* that same faithful affection and care which God had exercised towards his obedient children in every preceding age, and upon which they might always rely, as it resulted from the immutable perfections of his nature. According to this view, the animating, consoling truth, which the apostle meant to declare to the Corinthians was this:—"The unchangeable God, who promised that he would be a Father to Solomon, and would make him his son, will show the same favour to you; and if you are obedient, he, in effect, says to you, 'I will be your Father, and ye shall be my sons and my daughters.'"

## PERIODICAL RELIGION.

At a time when periodical religion greatly abounds the following reflections from Mrs. H. Moore, will not be deemed unseasonable. Those, whose curiosity prompts them to look into every body's Bible but their own, will not, it is hoped, consider them *exclusively* applicable to their neighbours.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight but not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigour sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events, and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals and Fasts which occur but seldom, are much observed, and it is to be feared *because* they occur but seldom; while the great festival which comes every week, comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but it is apt to retreat again as recovery approaches. If they die they are placed by their admirers in the Saints' Calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.

There is another class whose views are still lower, who yet cannot so far shake off religion as to be easy without retaining its brief and stated forms, and who contrive to mix up these forms with a faith of a piece with their practice. They blend their inconsistent works with a vague and unwarranted reliance on what the Saviour has done for them, and thus patch up a merit and a propitiation of their own—running the hazard of incurring the danger, of punishment by their lives, and inventing a scheme to avert it by their creed. Religion never interferes with their pleasures, except by the compliment of a short and occasional suspension. Having got through these periodical acts of devotion, they return to the same scenes of vanity and idleness which they had quitted for temporal duty; forgetting that it was the very end of those acts of devotion to cure the vanity and to correct the idleness.—Had the periodical observance answered its true design, it would have disinclined them to the pleasure instead of giving them a dispensation for its indulgence. Had they used the devout exercise in a right spirit, and improved it to its true end, it would have set the heart and life at work on all those pursuits which it was calculated to promote. But their project has more ingenuity. By the stated minutes they give to religion, they cheaply purchase a protection for the misemployment of the rest of their time. They make these periodical devotions a kind of spiritual Insurance Office, which is to make up to the adventurers in pleasure, any loss or damage which they may sustain in its voyage.

It is of these shallow devotions, these presumed equivalents for a new heart and a new life, that God declares by the Prophet, that he is "weary." Though of his own express appointment, they become "an abomination" to him, as soon as the sign comes to be rested in for the thing signified. We Christians have our "New Moons and our Sacrifices" under other names and other shapes; of which sacrifices, that is, of the spirit in which they are offered, the Almighty has said, "I cannot away with them, they are iniquity."

Now is this superficial devotion that "giving up ourselves not with our lips only, but with our lives," to our Maker, to which we solemnly pledge ourselves, at least once a week? Is consecrating an hour or two to public worship on the Sunday morning, making the Sabbath a delight? Is desecrating the rest of the day, by "doing our own ways, finding our own pleasure, speaking our own words," making it "honourable?"

Sometimes in an awakening sermon these periodical religionists hear, with awe and terror, of the hour of death and the day of judgment. Their hearts are penetrated with the solemn sounds. They confess the awful realities by the impression they make on their own feelings. The sermon ends, and with it the serious reflections it excited. While they listen to these things, especially if the Preacher be alarming, they are all in all to them. They return to the world—and these things are as if they were not; as if they had never been; as if their reality lasted only while they were preached; as if their existence depended only on their being heard; as if truth were no longer truth than while it solicited their notice; as if there were as little stability in religion itself as in their attention to it. As soon as their minds are disengaged from the question, one would think that death and judgment were an invention, that heaven and hell were blotted from existence, that eternity ceased to be eternity in the long intervals in which they cease to be the object of their consideration.

This is the natural effect of what we venture to denominate *periodical religion*. It is a transient homage kept totally distinct and separate from the rest of our lives, instead of its being made the prelude and the principle of a course of pious practice; instead of our weaving our devotions and our actions into one uniform tissue by doing all in one spirit and to one end. When worshippers of this description pray for "a clean heart and a right spirit," when they beg of God to "turn away their eyes from beholding vanity," is it not to be feared that they pray to be made what they resolve never to become, that they would be very unwilling to become as good as they pray to be made, and would be sorry to be as penitent as they profess to desire? But alas! They are in little danger of being taken at their word; there is too much reason to fear their petitions will not be heard or answered; for prayer for the pardon of sin will obtain no pardon while we retain the sin in hope that the prayer will be accepted without the renunciation.

In the bosom of these professors there is a perpetual conflict between fear and inclination. In conversation you will generally find them very warm in the cause of Religion; but it is Religion as opposed to infidelity, not as opposed to worldly mindedness. They defend the worship of God, but desire to be excused from his service. Their heart is the slave of the world, but their blindness hides from them the turpitude of that world. They commend piety but dread its requisitions. They allow that repentance is necessary, but then how easy is it to find reasons for deferring a necessary evil? Who will hastily adopt a painful measure which he can find a creditable pretence for evading? They censure whatever is ostensibly wrong, but avoiding only part of it, the part they retain robs them of the benefits of their partial renunciation.

Let us now consider a spirit of worldliness as a little infirmity, as a natural and therefore a pardonable weakness; as a trifling error which will be overlooked for the sake of our many good qualities. It is in fact the essence of our other faults; the temper that stands between us and our salvation; the spirit which is in direct opposition to the spirit of God. Individual sins may more easily be cured, but this is the principle of all spiritual disease. A worldly spirit where it is rooted and cherished, runs through the whole character, insinuates itself in all we say and think and do. It is this which makes us so dead in religion, so averse from spiritual things, so forgetful of God, so unmindful of eternity, so satisfied with ourselves, so impatient of serious discourse, and so alive to that vain and frivolous intercourse which excludes intellect almost as much as piety from our general conversation.

It is not therefore our more considerable actions alone which require watching, for they seldom occur. They do not form the habit of life in ourselves, nor the chief importance of our example to others. It is to our ordinary behaviour, it is to our deportment in common life; it is to our prevailing turn of mind in general intercourse, by which we shall profit or corrupt those with whom we associate. It is our conduct in social life which will help to diffuse a spirit of piety or a distaste to it. If we have much influence, this is the place in which particularly to exert it. If we have little, we have still enough to infect the temper and lower the tone of our narrow society.

The most insignificant people must not through indolence and selfishness undervalue their own influence. Most persons have a little circle of which they are a sort of centre. Its smallness may lessen their quantity of good, but does not diminish the duty of using that little influence wisely. Where is the human being so inconsiderable but that he may in some shape benefit others, either by calling their virtues into exercise, or by setting them an example of virtue himself? But we are humble just in the wrong place. When the exhibiton of our talents or splended qualities is in question, we are not backward in the display. When a little self-denial is to be exercised, when a little good might be effected by our example, by our discreet management in company, by giving a better turn to conversation, then at once we grow wickedly modest.—"Such an insignificant creature as I am can do no good." —"Had I a higher rank or brighter talents, then indeed my influence might be exerted to some purpose."—Thus under the mask of diffidence, we justify our indolence; and let slip those lesser occasions of promoting religion, which, if we all improved, how much might the condition of society be raised.

The hackneyed interrogation, "What—must we be always talking about religion?" must have the hackneyed answer—Far from it. Talking about religion is not being religious. But we may bring the *spirit* of religion into company and keep it in perpetual operation when we do not professedly make it our subject. We may be constantly advancing its interests, we may without effort or affectation be giving an example of candour, of moderation, of humility, of forbearance. We may employ our influence by correcting falsehood, by checking levity, by discouraging calumny, by vindicating misrepresented merit, by countenancing every thing which has a good tendency—in short, by throwing our whole weight, be it great or small, into the right scale.

## HAPPY DEATHS.

### JUGUDUMBA, A HINDOO WOMAN.

[These accounts of Jugudumba and Aluka are taken from the communications of the English Baptist Missionaries in India.]

Jugudumba died in 1821, at the age of 53. She had been baptized nearly nine years; and had the happiness of seeing her four sons, two daughters, and two daughters-in-law, baptized likewise. Her husband, a man high in the writer caste, lived and died a rigid idolater; and, in his last moments, refused to receive food from his son, because he had renounced cast and embraced Christianity. In her last illness, Jugudumba took leave of her relations, besought her children to suppress all grief on her account, and to rejoice that she was going to her Lord: whenever she found them at leisure, she desired them to read the Scriptures to her. After the death of her two sons, she became more meek (having formerly been of a violent and choleric disposition,) and exhorted her sons to bear and forgive injuries. She used frequently to say that she desired to depart, that she was weary of the world. When asked, upon what she fixed her hopes, she replied, "I am a great sinner—my only hope is in Christ!" When so reduced as to be scarcely able to move, she was still exceedingly anxious to attend Public Worship; and prevailed on two of her sons to support her, while she crept to the place, about half-a-mile from her own dwelling. For a week before her death, she was continually attempting to comfort her children; and would frequently say, "Why do you weep? Pray rather that Divine Mercy may rest on your last hours, as it does on mine." She often called them together, and exhorted them to avoid evil company, to live frugally, and never to omit attending Divine Worship.

During the last week of her life, her son Komul, a member of the Church and a student in the College, was sitting by her: she said, "Why do you not retire to rest?"—Komul said he was overwhelmed with sorrow on her account, and could not sleep.—She replied, "Why do you thus grieve for me! what are my griefs? look at Christ, and see what He endured for us." While they were both in tears the younger daughter coming in, said, "O mother, you used to be greatly concerned for us; but now you appear to have lost all your earthly attachments." She replied, "I leave you in the hands of One, who loves you and cares for you, more and better than I can." By this time all the family surrounded the dying mother, who, seeing them all bathed in tears, said, "Why weep thus, and cast a stumbling-block in my path to heaven? Rather read your Bible and pray—pray especially for me." She never appeared to sink under her afflictions. When several females, of her own age, heard her frequently express a desire to depart, and argued that by this impatience God must be offended, she said that she hoped she had been made a partaker of the Divine Mercy, that her Saviour had invited her to Him—and she did but feel anxious to obey his invitation. Her friends and relations being with her on the night of her decease, she urged first one and then another to pray with her; so that five or six of the Native Brethren prayed in the course of the night, and several Hymns were sung, especially that of which the chorus runs thus—

Eternal salvation through the death of Christ.

Before her death, she shook hands with each individual, taking an affectionate farewell of them; and, about day-break, her spirit took its flight to the realms of eternal bliss.

### ALUCA, DAUGHTER OF JUGUDUMBA.

The death of Aluka was not less happy than that of her Mother.

Aluka, one of the daughters of Jugadumba, died within six weeks of her mother, at the age of 32. She was of a meek disposition, and anxious for the welfare of her family. After her baptism, her conduct was uniformly exemplary. She treasured up in her mind the sermons which she heard; and frequently quoted them, against those who transgressed the commands of Christ, especially in her own family. When any lamented the afflictions of the family, she reproved them, and pointed, like her mother, to the sufferings of Christ. Her faith in Him was lively and strong: she said that she had cast the burden of her sins at the feet of Jesus; and that, though she was a sinner, she knew that He would save her.

She urged her brothers to employ the evenings in reading through the New Testament in regular portions, hinting that it would be well to note down those passages which appeared remarkable; and her request was for some time obeyed, but she died before the New Testament was completed. When her brothers urged that they were fatigued and could not proceed, she would request them to repose, and repeat portions of Scripture to her: thus they repeated the History of Joseph, Peter's Denial and Repentance, the Miracles of Christ, with many other passages. She delighted to join her brothers in singing, and was much attached to the Bengalee version of these Hymns—"Jesus, thy blood and righteousness!"—"Jesus! and shall it ever be?" and to the Bengalee Hymn, of which the chorus is, "O my soul! what can hinder thy becoming the disciple of Him who brings salvation?"

At length her disease began to portend a a speedy dissolution; and on her being asked what she should show to procure admission into heaven, she said, "I am not the servant of the gods. I will say, I am the servant of Christ, and He gave His life for me."

When her brothers returned from work, she would not unfrequently ask them to read to her portions of the Book of Job, or of the Psalms. She seldom acknowledged that she was ill; but when her sufferings were very severe, would continue singing while the tears rolled down her cheeks. When the family mourned the recent loss of their mother and two brothers, she made use of those bereavements as arguments to direct their affections heavenwards.

In the hour of death, she forbade her brothers and sisters to indulge grief; and assured them, that if they continued in the right way, they would never be forsaken. She urged them to consider the doctrine of the Resurrection, and to note the words of the Apostle, *That which thou sowest, is not quickened, except it die.* Thus richly did the Word of God dwell in her. She suppressed the anguish which her disease occasioned, lest she should make her friends sorrowful; and to her, were her family chiefly indebted for their religious comforts. To the last moment of speech, she declared that she had indeed laid hold on Christ as her Saviour, and felt assured that she should not be disappointed. Her last night on earth was spent by her relations in prayer and in singing hymns for her comfort. When her speech failed, being asked of her hope and joy, she laid her hand first on her breast, and then lift it up as in adoration. She took leave of all present very deliberately; and, about six in the morning, was dismissed to her final rest, almost at the same hour and on the same day of the week with her mother.

## TRANSYLVANIA UNIVERSITY.

It appears from a statement published in the Kentucky Reporter, and signed by several of the Professors of the Transylvania University, that a warm controversy has recently been carried on in the public prints of that state respecting the administration and character of the academical department of the University, and that an effort is making to remove Mr. Holley from the Presidential chair. The professors defend the character of Mr. Holley from the charges which have been brought against him, and give it as their opinion that if he is removed from office, the act would be fatal to the hopes of the institution. The Trustees of the University, "with a view to secure the impartial instruction of the students in religion," have recently resolved, that the ministers of all the different religious denominations in Lexington, shall be invited to preach, in turn, during the academical session, in the chapel of the University.

FROM THE NEW YORK OBSERVER.

## REPORT OF THE AMERICAN COLONIZATION SOCIETY.

By the politeness of a friend, we have been favoured with a copy of the Seventh Annual Report of the American Colonization Society. The following abstract of its contents, will be perused with interest. The report commences with a concise history of the colony during the past year.

*History of the Colony.*—Immediately after the publication of their last report, the managers proceeded to select emigrants, and obtain supplies for a new expedition. Sixty-one coloured persons were received as colonists, and Dr. Ayres, who had been formerly employed in the colony as agent of the United States' Government, having consented to take charge of them, the brig Oswego, Capt. Wightman, was chartered to convey this reinforcement, with its stores, to Africa. At this crisis, intelligence was received that all the tribes, in the vicinity of the Cape, had combined for the destruction of the settlement, and strengthened by numerous mercenary warriors from the interior, had proceeded to violent and repeated attacks. The whole military force of the colony at this time did not exceed thirty men, yet their favourable position, and their superior skill and bravery, enabled them to repel, on the 8th of Nov. 800 of the natives, and on the 1st of December, according to the estimate of the agent, nearly double this number, with a loss of only four killed and three wounded. A suspension of hostilities was at length effected, principally through the kind interference of the officers belonging to his Britannic Majesty's schooner the Prince Regent, and particularly of Capt. Laing, the celebrated African traveller, whose familiar acquaintance with the character of the natives enabled him to conduct the negotiations with great advantage.

Although intelligence of these events was received only a few days before the departure of the Oswego, the board of managers felt it to be their duty to communicate the information to the colonists, at the same time informing them, that if they were unwilling to encounter the trials and sufferings which probably awaited them, they were at full liberty to remain in this country. The Board say that they "record it with pleasure, as an honourable instance of resolution, that no change was expressed in the purpose of a single individual."

The Oswego sailed from Baltimore in April, and arrived at Cape Montserado on the 24th of May, at the commencement of the rainy season. Great joy was excited at the colony by this event; but it was soon damped by the invasion of a fever, which spread with great rapidity among the new colonists, and in a short time carried off eight of their number. These were not the only victims of this fatal disease. In December, previous to the arrival of the Oswego, Midshipman Gordon, and eleven British sailors, who had nobly offered their services to the colonists, to assist in repelling the natives, and in securing a compliance with the terms of the treaty concluded by Capt. Laing, were visited with the same calamity, and in a few weeks, nine of their number, including Mr. Gordon, descended to the grave.

Before the arrival of the Oswego, the condition of the colony had been very evidently improved. Immediately after the termination of hostilities, an advantageous trade had been commenced with the tribes in the interior. The United States sloop of war Cyane, Capt. Spencer, had been at the Cape in the month of April, and besides supplying the colonists with provisions and ammunition, her officers and crew built a house for the agent, and erected a fort for the protection of the settlement against any future attacks of the barbarous natives.

Having nearly accomplished his designs, Capt. Spencer was interrupted in his exertions by the sickness of his crew, and was compelled to leave the colony on the 15th of April. Determined, however, to leave nothing undone which might contribute to the results expected by government from an agency on the African coast, he instructed Lieut. Dashiell to take command of the schooner Augusta, with a crew of six white and six coloured men, and to cruise in the vicinity of the colony, for the purpose of at once subserving its interests and aiding in the suppression of the slave trade. Lieut. Dashiell died at Sierra Leone on the 22d of June. "This mournful event," say the Directors, "has deprived the navy of an able officer, and the church of a distinguished Christian."—Among the other deaths mentioned by the Board, is that of Mr. Richard Seton, first clerk of the Cyane, who consented to remain for a season at the colony and assist the agent in the discharge of his arduous duties. His services, though valuable, were of short duration: a violent fever soon reduced him to extreme weakness; he lingered for some months and died in the Oswego on his return to the United States.

After the arrival of Dr. Ayres, the number of buildings of the colony was considerably increased; certain irregular habits among the younger emigrants corrected; and a system of government adopted, which promises to exert an efficient and most salutary influence.

*Domestic operations.*—The Directors are much encouraged by the evidences of public favour they have received during the past year. They say that "they can no longer doubt that a general knowledge of their plans will be succeeded by the common and vigorous efforts of the country to execute them: that a thousand powerful minds scattered throughout the Union, are at work for the institution; and that the objects which it is intended to promote are every where becoming subjects of thought and conversation, and the spirit of deep concern for its result is rapidly extending." Among the societies and individuals to whom they feel under particular obligation, the Board mention the Society for Inquiry concerning Missions in the Theological Seminary at Andover, a committee of which published a concise history of the Colonization Society, and a well written statement of its claims to public patronage; the Rev. Leonard Bacon, "a young gentleman to whom the Board are greatly indebted for an able review of their reports, first published in the Christian Spectator, and since copied into various periodical works;" the Rev. Chester Wright, Rev. Loring D. Dewey, and Rev. Wm. M'Kenney, agents of the Board; and the General Convention of the Protestant Episcopal Churches, the General Baptist Convention, and the General Assembly of the Presbyterian Church, all of which bodies have given their sanction to the enterprise of the Society.

*Slave Trade.*—With respect to the slave trade, the Board say that it seems to have been carried on during the last year to a less extent than formerly, and they express their belief that few American citizens now share in the gains of this odious traffic. The act of Congress declaring this trade piracy, and the measures which the government has taken to detect offenders, have almost, if not entirely, restrained this trade under the American flag.

*Expense of transporting colonists.*—The expense of transporting colonists to Africa, is far less than has been commonly supposed. More than one hundred emigrants, liberally supplied with provisions, have been taken out in the Cyrus, for twenty-six hundred dollars, making the cost of each individual less than twenty-six dollars. Even this sum the Board think will be very considerably reduced, when the number of emigrants who embark in the same vessel is increased.

*Disposition of the Blacks to emigrate.*—Free people of colour have sought the patronage of the Society during the past year, and the Board believe that the desire to emigrate will always surpass their means of gratifying it. Among the emigrants in the Cyrus is the Rev. Colston M. Waring, a respectable coloured preacher of Virginia, who having previously visited the colony, and [illegible] the advantages which it presents, [illegible] and [illegible] with [illegible] and children, [illegible] of his people and [illegible].

*Climate of the Colony.*—There is no reason to believe that the climate of Western Africa is more dangerous to the life of coloured persons than the climate of the West Indies, or of the low lands in the southern states. The stories which have been currently impressed are completely refuted by the following statement of facts. The whole number of emigrants sent out by the Society since its formation is 226. The number at Cape Montserado, according to the latest accounts, was 150. The difference is 76. Of this number 30 left the colony, and some settled at Sierra Leone, or returned to this country, and 45 died. Of the deaths 22 were among the passengers in the Elizabeth, the first vessel sent by the Society to Africa, and occurred soon after her arrival, near the commencement of the rains, through the unhealthiness of the spot on which, for a season they were compelled to reside, and various other causes, by which future emigrants can never be affected: four others took place while the colonists were at Sierra Leone, two of them only were the result of fever. The remaining twenty deaths have taken place at the colony since its establishment at Cape Montserado early in the spring of 1822: of these 4 were killed in the recent contest with the natives; 2 were drowned, one died at the age of 80, through gradual decay, and one perished through his own rashness. Four others were children under four years of age.

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## MISSIONS AMONG JEWS.

### PRUSSIA.

*Journal of Mr. Handes.*

The following is an extract from the Journal of Mr. Handes, the Missionary of the Berlin Society for promoting Christianity among the Jews.

*Crotoszyn, Sept. 5th, 1823.*—I had not been long returned to my lodging when the Jews came, men, women, and children, asking for tracts and conversing with me. After they were gone a respectable Jew came to me, who appeared to be well acquainted with the Old and New Testaments, and indeed candidly professed his belief in the Christian religion. He further confessed that he was the Jew who some time since sent anonymously to the Berlin Society a Hebrew poem in praise of their exertions, accompanied with a contribution of three dollars. This extraordinary man took a lively interest in all I told him respecting the dissemination of Christian knowledge throughout the world, and deeply pitied the wretched state of his nation, sitting in the thickest darkness. His desire of information on these topics was so great that he did not leave me till one in the morning. He took with him a copy of the "Friend of Israel."

*September 7th.* A large number of Jews, Jewesses, and children, filled my room. I distributed among them tracts Nos. 8, 26, 33, accompanying them with suitable addresses. They greatly preferred the tract, "Address to the Daughters of Israel," written by His Excellency Sir George Rose, and which is translated into the Polish dialect which the Jews here best understand. I had desired them the day before to read Isa. liii. which they had done, so that I was enabled to dwell to-day upon the same subject in order to impress it more deeply on their minds.

*September 8.* From an early hour till noon I had visits from Jews and Christians who wished for tracts, and conversed with me upon religious subjects. I dined at the counsellor's, where the question of the conversion of Israel was freely discussed, and its probability much doubted by many. I retired as soon as possible to my work, and called upon several Jews who had been recommended to me by Mr. ——, with whom I spent my time usefully, expounding the Scriptures, and bearing testimony to the grace of Christ. At six o'clock I went home, and found my house crowded with Jews waiting for me. Very late in the evening I had a visit from A———, who wished that a school for Jewish and Christian children, without any distinction, might be established. I could not at that time give him any hopes of it: but two days after, I learned that the government really intend to establish a school there both for Jews and Christians, and that the Jews have forwarded a sum for that purpose, which is a very encouraging circumstance.

*Sept. 9.* A young Jew came to me, wishing to get Christian instruction. He begged me to lend him a New Testament, which I did. I had many visits from Jewish children.

*Sept. 10.* I had some extremely affecting conversations with Jewish children, which are too long to be detailed. One of them, after having been taught by me how to direct his prayers to our Lord Jesus, affectionately kissed my hand.

*Sept. 11.* A very great number of persons from the environs of Crotoszyn came for tracts. There were among those who came, noblemen, citizens, and countrymen: there seemed to be a general stir among them.

*Sept. 15.* I went accordingly to their synagogue, where I had some useful conversations.—A heart-rending sight was it to me to see an old Jew, continually weeping, and, as it appeared, bowed down under the burthen of his sins. In a dreadful manner he cried incessantly for mercy and the pardon of his transgressions. Whilst he was doing so, his little son, who was standing near him, moved a green twig in his hand, smiling to me with childish innocence; but suddenly the old man, just as if he wished to cause the boy [illegible] partake of his heavy grief, clasped him in his arms and pressed him over the book which he held in his hand.

*Letter from Mr. K[illegible].*

[illegible] 1823.

While I was writing [illegible] I was interrupted by the [illegible] — M——, who called on me [illegible]. He is not now dissatisfied at his [illegible] young —— being Christians, because to his great astonishment he has found that they now love him, if possible, still more than formerly and because he has met with so much kindness among the members of Christian friends. This spirit of love has made a favourable impression on his mind in regard to the Protestant religion, because in his native country the Catholics entertain, and frequently express, an almost irreconcileable hostility to the Jews.

### POLAND.

*Letter from the Rev. A. M'Caul.*

*Warsaw, January 23.*—Our affairs here go on quietly, but surely. There are several teachers who have now been long convinced; some of them are truly spiritual men, but external circumstances prevent a public confession. The venerable Lutheran Consistory had permitted to ordain Messrs. Wendt and Hoff [illegible] Sunday. The ordination took place in the Lutheran church, before a congregation of above two thousand persons. The impression on the congregation was very great, and on Monday an account of the whole transaction appeared in the Warsaw papers for the public at large. You have now in Poland four regularly ordained missionaries. You will be good enough to urge on the committee the necessity of sending to our help the four Germans who are in the seminary. Without them we cannot arrange the stations.

### GIBRALTAR.

*Letter from Rev. C. Neat and Dr. Clarke.*

*Gibraltar, Nov. 15, 1823.*—Mr. Neat and I went to the synagogue, near the green market. At the close of the service Mr. N. entered into conversation with a Jew, who had lent him a prayer book, and who gave us afterwards to understand that he was an inferior officer in the synagogue. Being asked how long he thought it would be until the coming of the Messiah, he answered about eighteen years. The sacrifice now offered up in place of the paschal lamb, was he said, a cock; but he could not tell why, except that it had been so ordered by the Rabbies. Mr. N. then showed him a sacrifice for the sins of others was declared in Isaiah liii: and asked what person so to suffer was not the Messiah. To this he assented, but denied that Jesus Christ was that person. Upon this the Jew began a long story about Jesus Christ having stolen the name of God from the Holy of Holies, and put it in a wound in his thigh, and how he threatened to kill his mother, the Virgin Mary, unless she would tell him who his father was.

### HOLLAND.

*Letter from the Rev. A. S. Thelwall.*

Under the date of Feb. 3.—"This morning I received from Mr. ——, through whom I sent the donation from a friend to the cause of Israel, of £200 to Count Von der Recke, a letter from the Count for perusal, whence it appeared that the donation had just arrived in such time as would lead him very particularly to acknowledge the divine providence therein. He had written a long letter to Mr. ——, giving him a particular account of the urgent necessities of his institution, of the number of Jews who applied for admission, (even three or four whole families at once, besides those already received) and pressing him to use every means to awaken the friends of the cause to immediate and more liberal contributions; and he adds in a postscript, that just as he was sending this letter to the post he received one for Mr. ——, authorizing him to draw for the £200.

He mentions that nine young Jews were learning different trades, and that day (Jan. 28th) he was to receive a Jewess with four children from Frankfort, and a brother of our missionary Wolff, with his family. More families from far and near desired to be received for the sake of Christian instruction, but he had not sufficient room in his institution for them. And he adds that his heart bleeds, that he is obliged to let slip so many precious opportunities of promoting the spiritual welfare of Israel for want of means; yet this he is at present compelled to do, as he cannot receive more families till he has means of building houses for them. The Count also mentions in this letter that provision was now made for the permanancy of the institution in case he should be removed from this world.

## THE RECORDER.

### PHILADELPHIA:

SATURDAY MORNING, MAY 15, 1824.

The Executive Committee of the Domestic and Foreign Missionary Society, has determined on the establishment of a Mission School among the Menominie Indians at Green Bay, Michigan Territory, and it is expected a commencement will be made in the course of the ensuing summer. These Indians, together with the Winnebagoes, are without Missionaries, and anxious to receive instruction. The Society has already devoted something to their benefit, under the direction of its agent, resident among them. The hope is now entertained that the liberality of Episcopalians will enable it to do much more.

* * *

We have copied the following article from the April number of the Washington Theological Repertory. We hope the appeal which is made to the liberality of Episcopalians, will not be in vain. We know of no object, which at present is more important, and the promotion of which the charity of our Church should be devoted, than that of the Society, in whose behalf the appeal is made.

### EDUCATION SOCIETY.

The frequent applications of late, to the Board of Directors of the Education Society, for assistance, by young men desirous of entering the ministry of the Episcopal Church, are a source of great encouragement to the friends and patrons of the Society. But they are at the same time, reminded that, before the Directors may be able to meet all the calls made upon them by those who are really deserving, an increase of means is indispensable. The Directors therefore, appeal to their Auxiliary Societies, and to all who are friendly to the object in which the Society is engaged, for renewed exertions in its behalf and increased manifestations of their zeal for the Church. Shall any be denied the assistance without which they must be debarred from the ministry, when our altars are so destitute, and so many are perishing in ignorance of the Gospel? And yet, such must be the case, unless something can be done. Fellow Christians, awake! and, if you need any thing to stimulate your exertions, look abroad over the parishes of Maryland and Virginia, and see how large and numerous are the fields, white already to the harvest, and none coming forth to gather in the fruit to the garner of the Lord.

* * *

For the following interesting information we are indebted to the London Christian Guardian for December, 1823.

An important era has arrived in Ireland—an era in some respects similar to that which took place when the dawnings of the Reformation first became discernible. For a considerable period, there has been a widely extended circulation of the Holy Scriptures and religious tracts and a gradual increase of schools, which have excited great inquiry, and which prepared the mind for the glorious contest which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has exercised over the benighted millions in this superstitious, distracted, and rebellious land. The noble charge of the venerated Archbishop of Dublin, has given a powerful impulse to the zeal, talent, courage, and piety of numerous ministers of our Apostolic church throughout Ireland. For some months, a lecture has been delivered in St. James' Church, Dublin, in the heart of the Liberty, on every alternate Wednesday evening, by the able and pious Vicar, the Hon. and Rev. Edward Wingfield assisted by some of his brethren in the ministry, on the leading points of difference between the Church of England and that of Rome. Multitudes of Roman Catholics have attended: some of whom have been delivered from the trammels of their unscriptural religion, and are now lovers of truth and followers after holiness. Incalculable good has been done to the poor Protestant population, who had too long been neglected, and were consequently too much exposed to the assaults of Popery. The Rev. William Bushe, Rector of St. George's, on the north side of the city, commenced a similar lecture on Wednesday evening, the 5th Nov.: and intends repeating it on every alternate Wednesday evening also: so that, once in every week, the Roman Catholics of Dublin will have an opportunity of hearing, in our Church, truth put forward in an able and most affectionate manner. On the 5th, St. George's Church was crowded to excess; and it is generally believed, that not less than five hundred Roman Catholics were present, who conducted themselves in the most becoming and respectful manner.

* * *

The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, acknowledges the receipts of the following sums:

| | |
|---|---|
| From the Ladies of St. Mary's Church, Newton, Massachussetts, to constitute the Rev. Alfred L. Baury a Patron, . . . . . . . . . | $50 00 |
| From a Lady in New Hampshire, | 5 00 |
| From the ladies of Trinity Church, Boston, to constitute the Rt. Rev. Alexander V. Griswold a Patron, . . | 50 00 |
| From the Female Auxiliary Missionary Society of Christ Church in Philadelphia, . . . . . . . . | 7 13 |
| From the Female Auxiliary Society of Trinity Church, Southwark, . | 26 12 |

* * *

FOR THE PHILADELPHIA RECORDER.

*Extract of a letter, dated Virginia, April 8th, 1824, to a gentleman in this city.*

DEAR BROTHER,

With the apostle, I can say, that, in much affliction and sorrow of heart, I write unto you with many tears—for I write to announce the departure of my dear —— from this vale of sorrows, to the rest that remaineth for the people of God.

It is written that through much tribulation we must enter into the kingdom, and this, was exemplified in the case of my wife, who went off in a decline, which continued for six months—during which time her sufferings were severe in the extreme. Her disease was brought on by rupturing a blood vessel last September, from which time she gradually wasted away—until her glorified spirit quit its prison house and winged its way on angels-wing, to the bosom of its father and its God.

I know it is too apt to be the case, for the affection of friends to paint in glowing colours the virtues of those who have been taken from them, when the facts of the case would not justify such laboured panegyrics. I shall therefore merely give you a statement of facts, which grew out of the case of one, who was known to you long before she was to me, and whose first religious impressions, were recurred through your ministry. I know it will rejoice your heart to hear that her goodness, did not prove like the morning cloud and early dew, in quickly passing away—but that it continued to increase through the grace of God, until she was fully prepared, through the atoning merits of her Saviour, for the bright mansion of rest. When —— was first attacked, she said, that she should not recover from it, and under this conviction, she shut out from her view as much as possible the world with all its pomps and vanities, and held continual converse (by prayer) with her God and Saviour. Often when she thought I was asleep, have I heard her pour out her supplications to her Heavenly Father, that he would prepare her for the solemn hour of death, and make her meet to be a partaker of the inheritance of the saints in light, and I rejoice to say that her prayers, as well as mine in this instance, were fully answered, for she departed in the triumphs of Christian faith, glorifying God her Saviour.

On Sunday the 4th of April inst. as the sun sank behind the mountains, did her sun decline in this world, to dawn again only on the shores of eternity. Before, however, it took its departure, she became a preacher of righteousness to those around her, called her brothers and sisters individually, she gave each of them a word of exhortation, and when it was necessary a word of reproof, and to some of the servants a warning was given to forsake their evil ways, lest destruction should overtake them.

Her brother-in-law happened to arrive that day to dinner, she sent for him twice just before her departure, and the last time said to him, "I have sent for you to see how a Christian can die." All her solicitude seemed to be centred in her dear mother, who was so affected at the thought of losing her, as not to be able at the time, to give her up to God. To her she said, "cannot you give me up? You see I am nothing but a burthen to myself and all around me: why then should you grieve, that I am about to lose so much sorrow and pain, to enter on the enjoyment of so much happiness?" She embraced her two dear little children, and smiled upon them in death. I asked her if she was afraid to die, when she said, "this day shalt thou be with me in Paradise." She prayed to the Lord to forgive her impatience to be gone, saying, "Come, Lord, I come quickly," and the last words she uttered in a whisper to me were, "all my pain is gone, and I experience the delight of Paradise." Such was the happy end of our dear ——. To grieve for her would be sinful: let us then give glory to God, for this manifestation of the power of the religion of Jesus Christ.

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FOR THE PHILADELPHIA RECORDER.

*Mr. Editor,*

No doubt many of your readers will be pleased to hear of the success of the Rt. Rev. Bishop Chase in England. The following information may be relied on.

He arrived in England early in November last, and reached London on the 17th of that month. Letters from a distinguished friend in this country, procured him an introduction to Lord Gambier, and Mr. A. Baring, from both of whom he received very polite attention. Lord Gambier gave the Bishop a letter of introduction to the Rev. Mr. Pratt, Secretary of the Church Missionary Society. Both Lord Gambier and Mr. Pratt, were unfavourably impressed towards Bishop Chase, and took considerable pains to inform themselves upon the subject of his mission to England. Through Mr. Pratt Bishop Chase became acquainted with a number of the clergy and laity of the churches in England, who, upon mature deliberation, and after much examination, believing his object, to be one which would promote the glory of God, determined to support his application. They drew up a short review of the case, which was published and extensively circulated, in which they spoke of the Bishop, and of his objects in terms which signified their perfect confidence in both. Mr. Wilkes, the editor of the Christian Observer, took pains to inform himself upon the subject, and I am told prepared a long article for the Observer, which appeared in the number for January. These investigations led to an interview between Bishop Chase and the Bishop of St. David's, together with other pious and influential persons, from whom he received the kindest attentions. My information is up to the 11th of Feb. which time Bishop Chase was succeeding equal to his most sanguine expectations.

Yours, B.

*May* 10, 1824.

### *Second Annual Report of the Homily Society of St. Paul's Church, Philadelphia.*

The Managers and the Society are in duty bound to express their thanks to the Father of all good, for the degree in which he has been pleased to make them instruments in advancing the knowledge of his will. They regret they have not done more: but they hope they are grateful for having been enabled to do so much.

To enlighten a single ignorant understanding is a great work; and it is often the case that a tract is the means of doing so.—Tracts, therefore, are important: and the distribution of them a duty. When they are imbued with the doctrines and the spirit of the gospel, they may act the part of evangelists; and they have this great advantage—that they may penetrate where the voice of the living messenger would not be heard.—They may reach all circles, gain access under all circumstances, preach to the cottager by the highway, the traveller in the village inn, the sailor, the soldier, the sick-bed:—they may enter the hospital, the jail:—and even by the children of vanity, during one of those pauses of languor which dissipation creates, they may be attended to.

It is the privilege of this Society to circulate tracts of the most valuable kind. The Homilies of the Episcopal Church are superior to almost all other human productions, as plain and faithful representations of the truth. They exhibit man in his native deformity, show his salvation by faith in Christ, prove the necessity of the renovation of his soul, and point to that path of holy obedience in which the new-born child of the Almighty will walk. Unadorned and simple like the gospel they recommend, they breathe the spirit of the martyrs who wrote them: a spirit caught from the Redeemer himself.

Historical tracts are published by this Society, exhibiting in the lives of eminent men, especially of former days, the excellency of that spirit of Christ, which does not manifest itself so much in talking, or in speculating, as in acting:—patiently labouring: calmly enduring: and faithfully confuting error.—These men have passed away, and we are disposed to forget them; but let us turn to a view of their characters, and endeavour, like them, through the grace of God, to be benefactors of posterity.

The managers are aware that some of the tracts in the Depository of this Society, especially the Homilies, are antiquated: but shall we give up gold because it has been long possessed? or diamonds, because they have for centuries proved valuable? Rather let us, who are churchmen, stand in the way, and ask for the good old paths, and walk in them.

It is designed to put to press immediately several new tracts, some of which are explanatory of our fasts and festivals, and illustrative of our liturgy. We feel that we possess a treasure in that liturgy, and are desirous its character, and the temper of heart with which it ought to be used, should be more generally understood.

In August last a letter was received from the Prayer Book and Homily Society, London, of which the following are extracts:

Salisbury Square, London, May 16th, 1823.

*Rev. Benjamin Allen, President of the Homily Society of St. Paul's Church, Philadelphia,*

Rev. and Dear Sir,

Nine or ten months since I addressed a letter to you in answer to one received, and accompanied by a circular signed by you, as President of St. Paul's Philadelphia Homily Society. This was to apprize you of our having sent, or intending to send, copies of all our publications, with the exception of a folio copy of the Homilies, as a token of our good will towards your infant institution. At that time, however, my assistant secretary was ill, and by some means or other the letter, was mislaid, and only discovered very lately, when your second letter caused inquiry.

After this explanation as to the length of time which has elapsed since your most friendly communication came to hand, let me assure you, my dear Sir, that both the printed paper sent to us and your manuscript letter, breathe sentiments to which our hearts most sincerely respond; and as a convincing proof of this, we have quoted extracts from both in our Eleventh Annual Report, presented to the Society on the 8th of May last. A printed copy of this Report I hope to send you on some future occasion.

My assistant will state in a P. S. before he sends this off, by what conveyance you may expect the books. He will also write a list of them below.

I am, kind and dear Sir,  
Your sincere well wisher and fellow labourer,  
C. R. PRITCHETT, *Secretary.*

*The following is a list of publications sent.*

One copy Homilies, octavo.  
One do. do. duodecimo.  
Three sets Homilies, Tracts.  
Specimens of Translations.  
One set of Reports.  
Three copies of last Report.  
Twelve Summaries.  
One Hindoostanee Prayer Book.

Owing to the circuitous route by which these publications were sent, they arrived only recently. They are a valuable expression of the friendly feeling of the Society toward us, and an instructive monument of their diligence. Let us imitate them.

During the last year there have been sold 98,114 pages of tracts, and 41⅘ doz. explanations of the Catechism, amounting to one hundred and fourteen dollars, seventy-four and a half cents—1800 pages of tracts, and 8 dozen Explanation of the Catechism, have been delivered to members.

There remain in the Depository 190,000 pages of tracts, and 550 Explanation of the Catechism.

The Rev. Robert Piggot having resigned his situation as agent, Mr. Ashton Claxton kindly consented to serve in his stead. Both these gentlemen deserve the thanks of the society, as their services have been without reward from us.

A charter of incorporation has been procured within the past year, and, owing to the liberality of those who interested themselves, almost without expense.

The claims of this Society are by no means equal to those of a general or a diocesan institution. Your managers feel that the work of sending forth missionaries, for which the Society for the Advancement of Christianity in Pennsylvania, is distinguished, demands for that a larger share of attention: still, as the Homilies are the formularies of the whole church, and the lives of the reformers are interesting to all, there is some reason for our expecting a share of patronage. Our cause is the cause of piety, let us not be weary of promoting it.

May he, who, by his special grace preventing us, puts into our minds good desires, by his continual help bring the same to good effect."

By order,  
B. ALLEN, *President.*  
A. S. Van Pelt, *Secretary.*  
*Philadelphia, April* 13, 1824.

*American Sunday School Union.*—With a view to concentrate and extend the efforts of Sunday School Societies in the different sections of our country, it has been proposed to form a society under the title of "the American Sunday School Union," to consist of the Philadelphia Sunday and Adult School Union, and such other similar societies as may unite with it. The plan of a constitution has already been drawn up, and has received the approbation of the Philadelphia Society. It provides that the Board of Managers shall consist of thirty-six laymen, twenty-four of whom shall reside in the city of Philadelphia or its vicinity—and that the annual meeting of the Society shall be held at Philadelphia the first Tuesday after the 20th of May. It provides also that the managers shall be authorized to publish such periodical works, tracts and books, designed to promote the objects of the Society, as they may deem expedient, and that Sunday School Societies, or Unions, paying three dollars or more to the funds of the institution and sending a copy of their constitution, report, &c. shall be considered as auxiliary, and be privileged to purchase books at a reduced price. Officers of Sunday School Unions Auxiliary to the Society, are to be, ex-officio, managers.

The constitution is to be presented for adoption at a meeting to be held for the purpose in Philadelphia, early in the present month. "We have been informed," says the Christian Herald, "that the Sunday and Adult School Union, of Philadelphia, intends to transfer its property, amounting to 4000 or 5000 dollars, to the new Society, as soon as it is organized."

## CONVENTION.

The Convention of the Protestant Episcopal Church of this Diocese, held its annual meeting at Norristown, on Tuesday evening the 11th inst. and continued during Wednesday and Thursday. The Convention was more numerously attended than on any former occasion. The Reports from the several churches manifested a gratifying increase of piety and members during the past year. Several new churches are building, and have been built. A new congregation at Reading was received into union, and delegates appeared in Convention. In our Church at the west, where a short time since only four individuals were attached to our communion, now a new building is erecting.

We hope speedily to give a more particular account of the proceedings, and to insert the interesting address of the Bishop, and the parochial Reports. The attention to Sunday Schools and to Bible Classes, appears from them to have been quite general, and to have resulted in the best effects.

The next meeting of the Convention is to be held in St. Paul's Church, Philadelphia.

The most important resolution passed, was one providing for the supply of vacant congregations. This it is hoped will be attended with the most beneficial effects. A committee was appointed, with power, in conjunction with the Bishop, to send clergymen, with the consent of their congregations, on short tours to the churches. The congregations thus visited, it is believed, will wish to aid in defraying the expense that may occur, but in the event of a failure, the committee is empowered to draw on a fund provided for that purpose. The Churches which are flourishing, will undoubtedly rejoice in the opportunity which will be offered them, by an increase of their annual contributions to the Convention, to aid their destitute brethren, who are crying out, in the language of the man of Macedonia, for help, to rear the altars of their fathers, and worship God according to their consciences.

FOR THE PHILADELPHIA RECORDER.

### THE SIMPLE ANNALS OF THE POOR.

Mr. Editor,—I was this morning summoned to attend a scene of distress, which was calculated to awaken the strongest sympathy. A little boy had been drowned. He was about 11 years of age, and of much promise for the sweetness of his disposition and the blossomings of piety. He was an orphan, under the care of a relative, but that relative was in the depths of poverty. Once in affluence, a respectable merchant, of this city, his uncle had, by misplaced confidence, been ruined, and was now in a foreign port seeking for bread.—Around his aunt was a numerous family. She mourned the dead, who had been to her as a son, and to whom she had been as a mother. "Last evening," said she, "he returned from the straw room of the Provident Society, and he sat down by me, and told me of some little occurrence, and then of the tickets he had got at the school, and that now he had enough to get him a Bible, and when the director came out who attended to the premiums he should get it. Oh! he was an affectionate dutiful child—he prayed and he loved to recite the Scriptures—he was dear to me as my own. In a few moments he left me, and almost before I had missed him, I heard that he was drowned."

Enquiring of the neighbours, I ascertained that the family was of that class of reputable poor whose claims are so interesting. Often was the whole household without sufficient food—"and the little boy," said my informant, "I am glad he is gone—for he was a good child, and being afflicted with pain in the breast, and delicate, he was less able to bear suffering." He, with three other of the children, had for nearly three months been employed by the Provident Society in plaiting straw. There they were not only taught in the Scriptures but they had their dinner given to them. Blessed institution, thought I, as I looked at the corpse, it has kept this poor little boy from suffering, and increased within him that knowledge of the Saviour, which prompted his dying prayer, and led, I trust, his soul to Heaven.

The Bible he had earned was given to his sister, now a lone orphan. She will doubtless keep it all the days of her life, and may read it to her everlasting benefit.

It was impressive to witness the assemblage of children from the House of Industry, to see them following the remains of their companion to the grave, and standing in tears around, as the Bible he had earned was opened, and the hope expressed that he had found a better treasure. D.

## LITERARY AND SCIENTIFIC

### AMERICAN GENIUS.

The London Journal of Arts, &c. for March, contains new information on the subject of the Improved Engine of our fellow countryman Perkins, after the long silence which has been held on it. He has now the prospect of having surmounted his great difficulty, by the attainment of a generator without seams or rivets, and which has been proved to sustain the incredible pressure of *twenty thousand pounds upon every inch of its surface.* This extraordinary and unique article, has been made by *Mr. James Russel,* and is considered by Mr. P. to have surmounted all his principal difficulties.

To remove objections urged against this new Engine, as to the little power it has been supposed to exert, Mr. P. invented his steam gun, which is mentioned in the following article.

*New War Engine.*—The London Courier mentions, that Mr. Jacob Perkins has brought to perfection an apparatus to discharge cannon with steam. After briefly describing the apparatus, it adds: "The steam being laid on the apparatus, nothing more is necessary than to lift the short lever of a sliding valve, when the rush of steam into the chamber instantaneously discharges the bullet through the gun barrel with a force much greater than ordinary gunpowder. The bullets, being received against an iron target, are completely flattened. Mr. Perkins threw into the pipe or feeder of the apparatus three or four bullets at a time, which were stopped in the gun barrels more than once for want of sufficient steam pressure at the moment; but it is obvious this may be avoided by giving any degree of pressure requisite. Mr. Perkins has not yet employed a greater power than about 35 atmospheres, though the strength of his apparatus would admit five times that power, if necessary. The apparatus is capable of discharging 100 balls per minute, or in fact, as fast as they can be put into feeders, and the gun barrel may be turned in any direction.

*Literary.*—The public will doubtless be gratified to learn, that Mr. Cooper, the American novelist, has projected a series of semi-historical tales, to be entitled *Legions of the Thirteen Republics,* connected with the Revolution. He is now engaged on the first of the series, to be called *Lionel Lincoln,* the scene of which will be laid in Boston and its vicinity, and will contain sketches of the battles of Lexington and Bunker Hill. The hero is understood to be a young officer in the British army.—*N. Y. Statesman.*

*Interesting Discovery.*—Professor Olmsted, of the University of North Carolina, has ascertained that an illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New Castle coal, and greatly exceeds that in illuminating power. It partakes of the purity and splendour of gas from oil, with which substance indeed, this seed is known to abound. Many millions of pounds of cotton seeds are annually raised in the southern states, which it is believed would afford materials for illuminating almost every city in the United States.

*Use of Sugar as an Antidote to Lead in cases of Poisoning.*—The following fact has been stated by M. Reynard to the Société des Sciences of Lisle. During the campaign of Russia several loaves of sugar had been enclosed in a chest containing some flasks of extract of lead. One of these flasks having been broken, the liquid escaped, and the sugar became impregnated with it. During the distresses of the campaign it was necessary to have recourse to this sugar; but far from producing the fatal results which were expected, the sugar formed a salutary article of nourishment to those who made use of it, and gave them a degree of vigour and activity which was of the greatest service in enabling them to support the fatigues of marching. Hence M. Reynard thinks that sugar might be adopted for preventing the effects of superacetate of lead, instead of the sulphates of soda, and of magnesia, which are not always at hand.

*Effects of the Chloride of Lime as a Disinfector.*—M. M. Orfila, Lescure, Gerdy, and Hennelle, having to examine the body of an individual who was supposed to have been poisoned, and who had been dead for nearly a month, found the smell so insupportable that they were induced to try the application of the chloride of lime, as recommended by M. Labarraque. A solution of this substance was frequently sprinkled over the body, and produced quite a wonderful effect, for scarcely had they made a few aspersions when the unpleasant odour was instantly destroyed, and the operation could be proceeded in with comparative comfort.

*Leicester Academy.*—At the late term of the Supreme Judicial Court in Worcester, in the case of the contested will of the late Capt. Israel Waters, of Charlton, the decree of the Judge of Probate, establishing the will as affirmed. By this decision the Trustees of Leicester Academy will receive near $10,000, the income of which is to be applied to the support of an instructor in that institution.—*Spy.*

A successful surgical operation was lately made by Doctors Ezra Bartlett, of Haverhill, N. H. and Calvin Jewett, of Newbury, Vt. on a little girl, the daughter of Mr. Jeffrey A. Bailey, of the last named town.—Cadaverous complexion, difficulty of breathing, &c. indicated the immediate approach of death. The physicians, on examining the patient, were of opinion that there was an obstruction in the windpipe: an incision into the throat was made by Dr. Jewett, and about half of a raw bean was taken from the windpipe. The health of the child was restored.

The books for subscription to the stock of the Long Island Bank, at Brooklyn, were opened on Monday. We understand that upwards of *two millions* were subscribed; the capital of the bank is $300,000.

Frederick Hall, late Professor of Mathematics and Natural Philosophy, and Lecturer on Mineralogy, at Middlebury College, has been appointed Professor of Mineralogy and Geology, by the Corporation of the University of Vermont, at Burlington.

"Mr. Sheldon Clarke, of Oxford," says the Connecticut Journal, "in addition to his late donation to Yale College of five thousand dollars, has given one thousand more, to be appropriated to the establishment of a scholarship.

*Public Schools.*—At a late examination of the Public Schools of Providence, R. I. the number of pupils present was 931.

Mr. Bowdich, the African traveller, died on the river Gambia, Jan. 10, of a fever, occasioned by exposing himself to the chill of the evening, in making astronomical observations, after being exposed to the heat of the sun during the day. He has left a widow, who had accompanied him to Africa, and three young children.

Between three and four hundred men are engaged in excavating the Delaware and Chesapeake Canal. In a few weeks, double that number will be there employed.

On the 2d inst. two boys, 6 years of age, in Winsted, (Conn.) lost their lives by eating the root of American Hemlock.

*Accident.*—On the 26th ult. a Mr. Douglass, residing on the Louisville road, near Savannah, whilst handling a pistol to prove that no danger was to be apprehended from its being loaded, of which he had been warned by a friend, applied it to his side, pulled the trigger, and lodged the contents, several buck shot, in his bowels. He expired in about 15 minutes.

Mr. Joseph Lancaster, whose system of education has been so successful in the United States, together with his family, sailed lately in the brig Ann, Miercken, for Laguira.

## Foreign Intelligence.

*From England.*—The British Packet Frolic, which arrived at New York on Wednesday evening, in 30 days from Falmouth, brought despatches supposed to relate to the Slave Trade, which were immediately forwarded to the British Minister at Washington.

She also brought papers to the first of April, a summary of the contents of which follows:

*Great Britain.*—The Slave Trade Piracy Bill had passed both Houses of Parliament, and received the Royal sanction.

The manuscript of Milton, lately discovered, the nature of which is to furnish proofs of the truth of the Christian Religion, is to be published under the auspices of the King.

Proposals for a loan of two millions and a half to the Government of Guatimala, have lately been made in London.

*France.*—M. Lareveillere Lepaux, formerly of the National Convention, Director and founder of the sect of Theophilanthropists, died in Paris, March 28, aged 70.

David has just finished the painting he intends for his last.

The French funds experienced a rapid rise on the 24th of March.

The number of Priests in France had increased within the last year to about 1740, and now amounts to more than 35,000; within the same period, the scholars in the seminaries, had increased from 29,600, to 35,500.

*Spain.*—A general pardon to all the military of the constitutional armies is said to have been published. A civil amnesty was also *talked of.*

Don Juan Martin, the celebrated patriot, known as the Empecinado, is stated to have been murdered by a band of ruffian royalists,

The old Spanish bonds were gradually sinking in London, it having been ascertained that Ferdinand had determined not to sanction the constitutional loans.

An article in a French paper mentions as a rumour from Madrid, that a consultation had been held by the Foreign Ambassadors, on the subject of establishing a constitution. Count Bourmont, the French Commader in Chief, had been asked whether he would be able to suport the plan proposed, to which he replied that considering the spirit that predominated in the provinces, the forces under his command were insufficient, and that he should require reinforcements to the amount of 50 or 60,000 men to preserve order: to which it was added that he should have whatever force he desired.

*Greece.*—Coron capitulated to the Greeks on the 18th of February. They have also taken the outworks of Lepanto, in which they derived great assistance from English engineers.

All the Greeks who were in prison at Salonica have been released. They had landed in Cassandra, but re-embarked without any operation of consequence. Various points in Thessaly have been supplied with arms. In Macedonia all was tranquil.

Extensive preparations were making at Constantinople for a new campaign.

*Egypt.*—An account is received by way of Odessa, that Ali Pacha, the enterprizing Vice Roy of Egypt, has declared himself independent of the Turkish government. The account was not believed at Paris, but it is said to have occasioned great consternation at Constantinople. The Vice Roy was to have furnished 10,000 troops for the war against the Greeks.

*Algiers.*—The Rochfort 80 gun ship had arrived in England from the Mediterranean, with information that the difference between the Dey and the English government had been amicably adjusted.

The Spaniards taken by the Algerines, have been given up, and were landed at Carthagena by the French frigate Hermoine, 44. The London papers give a report that this frigate had an action with the Naiad, 38, one of the blockading squadron off Algiers, and received a "good drubbing." The Hermoine, it is said, was brought into action in consequence of the captian not thinking it necessary to hoist his colours as he passed the blockading squadron. She suffered severely in loss of men but was permitted to proceed as soon as she acknowledged the country to which she belonged. No interruption to the good understanding between France and England, was expected from this occurrence. [*Phil. Gaz.*

THE MINERVA,

No. 5,

Contains—The Monastary—Vanity Exposed—Character of the Russians—King Lear—Memoirs of John Wilson—Rise and progress of Agriculture—Scurvy from the use of Soap—Scientific Notice from Foreign Journals—New Mechanical Power—Review of Percy Mallory—A long letter from Christian Van Tromp.

*Poetry.*—The Evergreen—Ode to January—to Spring.

Subscriptions received for the above works, at the Book-store of

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## POETRY.

### WHAT IS TIME?

I asked an aged man, a man of cares,
Wrinkled, and curv'd, and white with hoary hairs;
"Time is the *warp* of life," he said, "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the *seeds* we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had broke,"
I ask'd him, What is time?—"Time," he replied,
"I've lost it!—Ah! the TREASURE!" and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a *meteor's* glare,"
And bade me for ETERNITY prepare.

I ask'd the seasons, in their annual round
Which beautify or desolate the ground;
And they replied, (no oracle more wise,)
"'Tis folly's *blank*, and wisdom's highest *prize*."

I ask'd a spirit lost, but, O the shriek
That pierc'd my soul! I shudder while I speak!
It cried, "A *particle!* a *speck!* a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply;
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live TO-DAY! *to-morrow* never yet,
On any human being, rose or set!"

I ask'd old father Time himself, at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear, the mystery's o'er!
Time *was*,"—he cried,—"but Time shall be no more."

JOSHUA MARSDEN.

### THE PACHA OF EGYPT.

The Pacha of Egypt is a very extraordinary character. By birth a Greek, and enslaved in his early youth, he enjoyed no advantages of education; but in the course of his administration of the government of the celebrated province at present under his control, he evinces the wonderful effects which may be wrought by a mind naturally sagacious and energetic. Having established himself as a military chieftain, too formidable to be controlled by the Divan of Constantinople, he has of late years devoted himself to commercial enterprises, which, if his life be spared, or if they are continued after his death, must tend to the speedy re-civilizing of the ancient parent of the arts and sciences. He first directed his attention to the cultivation of sugar, of which he grew a considerable quantity; but as the quality was coars, by the aid of a Scottish agent he established an extensive sugar refinery, the produce of which has occasionally been found a matter of anxiety to the European dealers in refined sugar in the Levant. In the course of the process of refinement he had occasion for a steam engine, with which we have been informed, he was supplied by the British ministry, who wished to conciliate his favour by so acceptable a present: which, however, as we have been told, he pretended he wished to possess only as an object of curiosity.

At a later period, an English gentleman, high in his confidence, advised him to turn his attention to the cultivation of cotton.—He accordingly procured from the United States, in separate quantities, so as to produce no alarm, several tons weight of the best cotton seed, which he has sown in spots on the banks of the Nile, favourable to the growth of the cotton plant. His success to this new speculation has hitherto been decisive. A few months ago, a hundred bags of his cotton were sold at Liverpool, and is found on working, to be superior to the Sea-Island cotton. Several vessels have within these few days cleared out from Liverpool to Alexandria, where he has thirty thousand bags ready for sale: and his next year's crop is expected to be one hundred thousand. If the civilization of his people is within many degrees commensurate with his progress in agriculture, so that they can take a tolerable proportion of our manufactures in exchange for the raw material, Jonathan may look about him. At present, the purchases are made from the Pacha in hard dollars.

It will easily be imagined that the rising power of this extraordinary man is viewed with extreme jealousy by the Porte. Accordingly, a short time ago, the Grand Seignor sent an agent with a couple of executioners, with instructions to bring his head to Constantinople; but the Pacha's spies gave him speedy intelligence of the danger which awaited him. He made his preparations accordingly, and the ministers of death, instantly on their arrival in Egypt, and before they could display the fatal firman, were deprived of their heads, which the Pacha pickled and sent to the Sublime Porte, with a history of his providential escape from the plots of assassins. Since then he has remained unmolested in the prosecution of his grand and useful designs, and all who wish well to the progress of civilization in Africa, will pray that he may live a thousand years.

The Pacha, we further hear, bought from Rundel and Bridges the Pitt diamond, and has paid for it. The diamond was lately consigned to the care of the captain of a British ship of war. [*London paper.*

FROM THE BRITISH TRAVELLER.

LONDON, March 22.

A mail arrived this morning from Holland, with papers to the 20th inst. They announce the complete recovery of the Emperor Alexander from his late illness. They also announce a discovery which may be deemed of importance by theologians. A German Astronomer, among other things, is said to have discovered a colossal fortress in the *moon*. We have heard it mooted by Divines, whether the inhabitants of the celestial orbs were not free from the frailties of the children of Adam. By this discovery the question is determined in the negative; for where then are fortresses, there are wars; and we may conclude that the Lunarians are a part of sinners like ourselves.

AUGSBURG, March 12.

Professor Gruithuisen, in Munich, whose selenognostic researches are known to the learned from *Bode's Astronomical Calendar*, and other writings, has spoken in that calendar, and in one of his works, of the discovery which has extremely quick sight (aided by a good telescope of Frauenhofer's making) has been enabled to make of a colossal building, situate near the equator of the moon, resembling a fortress with straight ramparts, which are arranged like the lateral fibres of an alder leaf. We now learn that he has also discovered a great many regularly made roads, alterations evidently made by art in natural walls, the clearest traces of cultivation on the surface of the moon (which Shroeter affirmed to exist,) and several other indications or rational beings in that planet.

FROM THE NEW YORK OBSERVER.

### NARRATIVE

*Of the State of Religion within the bounds of the Presbytery of New York, during the past year.*

The Presbytery of New-York, in presenting to the General Assembly an account of the state of religion within their bounds, during the past year, have the satisfaction to state, that the reports from the churches generally are of such a character as calls for the expression of gratitude and praise to God, and furnishes the gratifying assurance that this portion of his heritage has been neither forgotten nor forsaken. As evidences of this, Presbytery would remark, that the reports from all the churches, so far as it respects a regular and respectful attendance on the public worship of God, speak very favourably.

The voice of complaint on this subject has not been heard in Presbytery. Some of the Congregations are represented as having greatly increased in their number of stated hearers. As it respects social prayer meetings, and others of a more private nature, the attendance is represented as having been generally good. The number of these held weekly, exclusive of evening Lectures, and the monthly concert, is in each of the smaller congregations, from one to four, and in the larger from five to fifteen. The monthly concert, with two or three exceptions, is observed in all the churches. The prayer meetings of a more private nature are, either select associations of young persons particularly females, or of mothers, who unite their hearts at the throne of grace, to plead for the children which God has given them.

In this connexion Presbytery also report with great pleasure, the continued efforts made by the churches to benefit the children and youth; the former, by catechetical and Sunday school instruction, the latter by the study of the Scriptures in the Bible classes. The number of Sunday schools attached to the city congregation, varies from one to four, and these are represented as generally large and flourishing. In most of the Congregations there are two Bible classes, a male and female. These classes are reported as incresing in numbers and interest. From those of the church in Rutgers-street sixty-eight persons have been added to the church during the past year.

The Presbytery would also notice the prosperous state of the new congregations under their care. Within the last six years, there have been eight new congregations formed, and churches organized, and Houses of worship erected. Of these congregations, six have passed the weakness on infancy, and in respect of numbers and resources are rapidly approaching a state of healthful and vigorous manhood. The others, though not so far advanced, give hopeful indications of increasing strength and permanency.

Among the more favoured of these new congregations, Presbytery take pleasure in noticing the first coloured Presbyterian Church in this city. Though not more than three years have passed since this enterprise was originated, the congregation now numbers several hundreds. The church consists of eighty members. In the families attached to the church, is now heard the voice of thanksgiving, salvation, and praise. A very neat and commodious brick edifice has been completed for the accommodation of the congregation.

Though no general and special work of God has been witnessed in the churches during the past year, the church in Rotgers-street excepted, still the aggregate number of persons received into the different churches has been considerable. The reported accession to the churches have principally been from the world. The accessions to some of the churches have been mostly from the young persons of the congregation, and particularly such as were members of Bible classes. Of the accessions to the church in Rutgers-street and the seventh Presbyterian church, heads of families constitute the majority of those received from the world.

Meetings of religious conversation and enquiry are maintained in a number of the churches, and a hopeful degree of seriousness is observable in many of the persons who attend them.

The Presbytery also deem it proper to notice the encouraging state of the Mariners' church in this city, though not under its care; information respecting which has been received from a member of Presbytery who officiates in that congregation. The number of mariners who attend in that place of worship, has during the past year very considerably increased. In addition to three services maintained on the Sabbath, there are usually from four to six prayer meetings held weekly for seamen, and there is also one stated prayer meeting conducted by seamen, and a very large and flourishing Sabbath school for the children of seamen. To a number of these sons of the ocean, the preached word has been blessed. From fifteen to twenty have given very satisfactory evidence of having passed from death to life.

The various benevolent and Christian institutions established in this city for the diffusion of the word of life, and the extension of the kingdom and church of Christ, have during the past year been fostered and encouraged. To the support of these, and particularly the United Foreign Missionary Society, the United Domestic Missionary Society, and the Society for the education of indigent young men for the Gospel Ministry, a number of the churches have manifested a high degree of liberality. A considerable sum has also been raised towards the endowment of a Synodical Professorship in the Theological Seminary at Princeton.

On a review of the whole, though the reports from some of the churches represent Professors to be cold and languid; and there is too much reason to fear that many of these have but a name to live, and are a reproach to the sacred name by which they are called; still the Presbytery are happy to state that the interests of the Redeemer's church and kingdom during the past year, have been advanced within their bounds. To the God of grace and salvation, would they ascribe the praise of what has been done, and would fervently beseech him to do for these churches, and for all his churches, still greater things.

*New York, April, 1824.*

EXTRACT FROM BURCHELL'S TRAVELS.

"Observing a little child, apparently about five or six years old, standing by our fire, and anxiously watching my men in hopes of getting a piece of meat, and seeing that its features were not those of a Bachapin child, I had the curiosity to go nearer to examine them. But I never beheld an object which more strongly excited my compassion: the sight of this wretched poor little creature pained me to the heart, and I stood some minutes shocked at the view of its emaciated and half-starved figure. Those who have seen a human skeleton of that age, may obtain an idea of this child's form, not greatly exaggerated, by imagining the bones of body and limbs, to be wrapped round with a wet cloth. The rounded shapes which are given to the human figure by flesh only, had dwindled quite away. The legs and arms were merely straight sticks; the calf was entirely gone; the *fibula* and *ulna* were plainly distinguishable: and the knees and elbows were comparatively large knots. The abdomen was contracted in an extraordinary degree; and behind scarcely any flesh concealed the shape of the bones termed *os sacrum*, and *os ilium*. The collar-bones seemed to project unnaturally, and the blade-bones, the spine and the ribs, were in appearance covered only with skin. In short, this miserable little boy, who from his age could not have been capable of harm, or guilty of offence, was on the point of being starved to death.

"A Bachapin who was sitting in the hut, seeing me look so attentively and compassionately on this object, told me that it was a Bushman's child, and belonged to him: that in an attack upon a Bushman's kraal, he had seized him, and carried him off as a prisoner of war: that he was therefore his by right; and that if I wished to buy him, I should have him for a sheep!!

"This is man, without morality or religion! This is the selfish savage, without feeling! This man, because the unfortunate child was not his own, did not think him worth feeding, although he would have sold him for food to gratify his own gluttonous appetite, and to have enabled him and his family, for about two days, to feast without ceasing. Alas! Man, who vaunts himself as the noblest work of creation; how closely does he approach to brute, when reason lies dormant, or when the passions usurp its place! The power of speech forms but a weakly distinctive character, from him whose intellect is never exerted. The boasted human form will hardly raise him in rank above some quadrupeds, when it serves no better purpose than that only of ministering the animal appetite."

### MRS. FRY.

The North American Review for January, 1824, in an article on Griscom's year in Europe, has the following notice of this distinguished female Philanthropist.

Mrs. Fry is certainly one of the distinguished persons of our time; and her success in the extraordinary form of benevolence, to which she has devoted herself, is now sufficient to show, that its beneficial results will be permanent. She began her labours in 1816, and her first attempt was, to do something for the improvement of the women confined in Newgate. Perhaps, nothing of the kind was ever undertaken with so little prospect of success. Perhaps, there never was a more deplorable and disgusting scene of squalid misery, of quarrelling, of blasphemy, and of shameless indecency, than the one to which she was led. The wise, the good, and the efficient had been there before her; and had brought nothing to pass. They, therefore, did well, when they told her, she would certainly fail; for every thing within their own experience, fully justified them in the melancholy foreboding. But she could not be deterred. She felt within her that, of which we have a glimpse in the description we have just cited, of her person and manners, as well as of her conversation and spirit, and she knew, that, even in a final failure, she could not be entirely defeated.

The event has proved she was right. She has gone on with tranquil perseverance, seven years. She has not only brought order, neatness, and industry among the wretched female convicts at Newgate, but by her influence, and, generally under her personal direction, her system has been extended to several, and, we believe, most of the prisons in England and Scotland, where it was most needed. The result has been every where the same, and the last accounts that have reached us, dated only a few months since, and given by one well fitted to judge with impartiality and skill, have more than confirmed the hopes excited by those that had preceded them. Yet nothing can be more simple than the means Mrs. Fry has employed to effect this great good; for, excepting the moral persuasions of her own character, sacrifices and example, which we are disposed to rate very high, she has done almost nothing but furnish the prisoners with regular and constant occupation, and give them the humble instructions suited to their debased ignorance. She has, in short, banished idleness, and with it, not indeed guilt, but certainly much of what renders guilt odious and contaminating. She has done a great deal to prevent the English prisons from being any longer well organized schools of vice and misery, sending forth, every year, multitudes to spread the contagion of guilt through the community, whose very remedies for it had, until lately, but exasperated the disease.

In this subject, however, we have, from many causes, a strong interest on our side of the Atlantic. The Philadelphia Penitentiary is the oldest prison, that attempted by practicable and easy means, or with any considerable degree of success, to reform its convicts, by giving them occupation, and interesting them in their own amendment. The Duke de la Rochefaucault, who is now at the head of the arrangements for prison reform in France, said, nearly 30 years ago, in relation to this establishment, "May the new continent, accustomed to receive from Europe that illumination, which her youth and inexperience require, serve in her turn to establish a new system of imprisonments in the old world." His hopes have been partly fulfilled.

The Philadelphia system, begun, like Mrs. Fry's, almost entirely by the Friends, has had its influence in Europe, and will have yet more hereafter. In the mean time, however, it becomes us to see what have been its effects at home. Crime, it is true, is neither so gross nor so obtrusive here, as it is in most parts of Europe; but our neglect may make it so.

We have now negative, as well as positive example before us, and we shall incur a heavy responsibility, and meet a melancholy retribution from posterity, if, neglecting to profit by it, we suffer the old system of imprisonment to go on accumulating guilt and misery, which though little felt by us, will prove, at last, one of the most deplorable curses we could have entailed upon our children.

### FILIAL REPROOF.

In conversation with a respectable middle aged seaman at one of the prayer meetings, one of our members asked him what first induced him to attend to religion?—After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:—

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but the people who go to this chapel being called by the neighbours *Methodists*, I never would venture inside the door nor suffer my family, if I could prevent it. I usually sail out of Liverpool.—During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife, endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstances.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not an opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but glancing my eye towards this girl, of whom I was doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me to look hard at her, and hold my knife and fork motionless: (it was not anger,—it was a rush of conviction which struck me like lightning,) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny.' My eyes were still rivetted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child. The mother informed me the good people at the chapel next door: and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself or my children. I entered the chapel in the evening for the first time, and continued to attend the means of grace there.—The Lord having awakened me to a sense of my danger, through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought that Jesus Christ came into the world to save poor sinners, of whom I am chief." After some further conversation we parted, but with a hope to meet again. [*Seaman's Magazine.*

*Confession.*—An Irish lad whose father was a Catholic was persuaded to go to the priest to confess. He consented, but upon the priest's demanding a shilling before hand, he made a pause and asked, "do *you* confess?"—"yes," said the priest, "I confess to the Dean." "Does he charge you," asked the boy. "Yes, a white thirteen," replied the priest. "And who does the Dean confess to?" "The Bishop."—"And the Bishop?" "He confesses to the Pope."—"And do Deans and Bishops pay?" "Yes, smartly too," replied the priest. "Who then, does the Pope confess to," asked the boy.—"To God," was the reply. "And what does God charge?" "Nothing."—"Then, (said the poor boy) I'll confess to God and save my shilling."

## LITERARY AND SCIENTIFIC.

Mr. H. S. Tanner, of this city, is now engaged in preparing, and will publish in the course of the present year, a four sheet map of the United States proper, on a scale of 30 geographical miles to the inch.—It will be based upon nearly the same materials as were used by him for his American Atlas; together with such tabular information as will render it a useful appendage to the parlour, study or counting house.—*Nat. Gaz.*

One of the handsomest, and most comprehensive *quarto Atlasses*, which we have seen, has been published within a few days past by Mr. Anthony Finley, bookseller of this city. It contains fifty-eight maps, compiled from the best authorities, representing the grand divisions of the Globe, and its several countries, and including each of the States of our Union. Elegant tables are added, of the comparative height of the Mountains and the comparative length of the Rivers. No publication of the kind has fallen under our notice, which we could deem cheaper than this is at the price of ten dollars in reference to its beauty and value.

*Street Paving.*—The plan of paving suggested by Mr. McAdams, of London, by taking up the pavement, and converting the streets into a broken stone road, is about to be adopted in Boston. Less dust is said to arise from streets made in this way, and it appears by the English papers, that several experiments in different parts of the country had shown the decided superiority of this new method of paving over the old one. In London, a trial was made last summer, which proved every way successful. The cost is comparatively trifling.—*Even. Post.*

*Bernard Barton.*—This quaker poet, whose writings have created a considerable sensation in the literary world, was the son of a London tradesman, who gave him a decent education, and left him an orphan at seven years old. Bernard, however, in 1806, set up a store in Woodbridge, Suffolk, but shortly after losing his young wife, to whom he had been married but a few months, he felt the stroke so severely, that he declined business on account of it. After some time he procured a clerkship in the Woodbridge Bank, where he has been ever since. His first publication was entitled "Metrical Effusions," and came from the press in 1812, since which he has published several volumes, all of which have been well received.

*From the Journal of Messrs. Fisk and King in Palestine.*

APPLES OF SODOM.

We searched for the famous apple of Sodom, and found two kinds of fruit, either of which, with the help of a little poetic imagination, might pass for the fruit in question. One kind grows in abundance near the Jordan where we bathed. We plucked a few of the apples, which were probably of last year's growth. They were black and dry, and did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps, however, it is different when the fruit first ripens. On opening these apples, (if I may call them so,) we found the inside soft and dry like the pith of an elder, or of a cornstock that is thoroughly dried. There is no pulp in the inside, and generally but one or two seeds. These resemble apple seeds. We cannot, however, fairly judge of this fruit, without seeing it when it first comes to maturity.

The other fruit, which we observed, and which seems to be more like the apple in question, grows around Jericho. It looks very inviting, but its taste is extremely bitter and disagreeable. One of the Arabs told me it was poisonous. Chateaubriand, who thought this the apple of Sodom, says, "When dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper." Whether either of these is the apple of Sodom, or whether there is any such apple, even after all that Josephus and Tacitus and others have said about it, I will not attempt to decide. The Bible says of the Israelites, when they sin, "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 32, 33. This is figurative language, and means that the Israelites should reap bitter fruits from their sinful practices, as the inhabitants of Sodom had done. May not all that is said of the apple of Sodom have originated from a similar metaphor?